astronomy, physics, medicine, chemistry, geography, etc., are absolutely ignored. The supreme principle is still that axiom imputed to the Caliph Omar, that the content of all more recent books is either in the Koran already, and therefore superfluous, or else it is not in the Koran, and is consequently heretical. 874

The period of study at the medrese varies greatly, according to the abilities of the individual students and the greater or lesser degree of learning which each wishes to attain, and amounts to from fifteen to thirty years. Usually a student remains in the medresse until he is appointed as professor, judge, imam and the like, and in case he loses his position he returns there once more.

The teaching methods of the medrese professors have much in common with the methods adopted by many of our philologists who analyze the ancient classics. They discuss the works they are going through with their students both as to language and substance with a a thoroughness in no way inferior to the hair-splitting of such philologists, so that they often take a whole year to expound a single work. If such a pedant succeeds in interpreting a completely meaningless passage in the Koran in a new way, a passage which has been expounded before in a hundred different ways, then he is a made man, and he will be admired by his students and colleagues just as much as we would admire the discoverer of the law of gravitation or of the cholera bacillus, etc. Students and scholars in such a case come from great distances to gaze in astonishment at such a light of the church, and whenever possible, to take instruction from him. At most, one can only deplore the fact that so much time and labor and so much sincere effort is employed with so little profit upon the eternal repetition of deeds of eras and generations long past, through which mankind and science have not been advanced one single step. 876

Among all the scholarly schools of Central Asia the medreses of the town of Bukhara enjoy the greatest esteem, and the most celebrated leaders of Moslem scholarship are numbered among their teachers. 873

In addition to the medreses, which have in view the general education and training of scholars, there are in Tashkent and also in other towns of Turkestan various other special schools, which are established for specific purposes; thus there is the Karikh Khana medrese, in which the students are solely engaged in memorizing the Koran; the Salivat Khana medrese, where only prayers are taught; the Masnavi Khana medrese, in which the works of the writer Masnavi are studied, and the like.